The Liturgy of St James as presently used

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40

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Edited with an Introduction by
Phillip Tovey

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Contents

Introduction 3

Text 6

The Rite of Peace 6

The Eucharistic Prayer 9

Intercessions 18

Fraction and Lord's Prayer 31

Communion 39

Dismissal 50

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The Liturgy of St James
Introduction

The Liturgy of St James is the ancient order of the church in Jerusalem. It appears to have come into a form that is recognizable as St James in the fourth century.[1] It is still used in a number of churches Oriental and Orthodox.[2] The Byzantine Churches use the Greek version. It would appear that it was once more commonly used in these churches but has been largely replaced by the Liturgies of St John Chrysostom, and St Basil, so that St James is now celebrated only very occasionally in them. The Syrian Orthodox Churches use the liturgy in a slightly different form. This is their main liturgy and although there are many anaphoras, for more than 70 have been found, St James is the model for the rest.[3] It is also the main liturgy of the Mar Thoma Syrian Church but in a reformed version. This church has its origins in a reformation in the Syrian Orthodox Church in Kerala India in 1836.[4] Their revised version is a modification of the Syrian Orthodox liturgy according to a 'Protestant' agenda.[5] Some Eastern Catholic Churches also use St James and have made modifications according to their particular agenda.

This Study looks at the anaphora of three English translations of the liturgy. The Greek version comes from the edition in the *Ante-Nicene Fathers Volume 7*. The Syrian Orthodox version has been downloaded from the Syrian Orthodox Resources web page and is the same as found in *Anaphoras: The Book of Divine Liturgies*.[6] The Mar Thoma version comes from 1988 English edition of their liturgy.[7] These churches through their diaspora have come to use English as a medium for worship. Indeed, the Liturgy of St James is now celebrated in a wide variety of languages, Greek, Syriac, Arabic, Malayalam, German, English, and Hindi, to name a few. It was also used in the Armenian Church and in Ethiopia. I have retained in the English the use of capitals from the sources, but I have done some other minor standardization of presentation.

1 See, JRK Fenwick, *The Anaphoras of St Basil and St James*, (OCA 240, Rome, 1992), pp.301-309.
2 For an introduction to the liturgy see, JD Witvliet, 'The Anaphora of St James', 5 in P Bradshaw (ed.), *Essays on Early Eastern Eucharistic Prayers*, (Pueblo, Collegeville, 1997), pp.153-172.
3 See, FE Brightman, *Liturgies Eastern and Western*, (Clarendon Press, Oxford,1985), pp.lvii-lix.
4 For a history of the Mar Thoma Church see, Juhanon Mar Thoma, *Christianity in India and a brief history of the Mar Thoma Syrian Church* (Madras, 1993)
5 See, Z John, *The Liturgy of the Mar Thoma Syrian Church of Malabar in the Light of its History*, (unpublished MA thesis, Durham, 1994).
6 Mar Athanasius Yeshue Samuel (ed.), *Anaphoras: The Book of Divine Liturgies*, (1991). The Syrian Orthodox Resources page is at http://www.netadventure.com/~soc/.
7 The Mar Thoma Syrian Church, *The Order of The Holy Qurbana* (Tiruvalla, 1988).

This Study does not examine the preparatory services, or the ante-communion, as that would require a much larger work. It also does not look at the other anaphoras in the Syrian rites and how they relate to St James. That is a fascinating piece of work that has yet to be done. Nor is there space to examine the changes made in the Eastern Catholic editions. Nevertheless even with the more limited aim of providing the three texts of the Greek, Syrian Orthodox, and Mar Thoma versions, a fascinating interrelationship between these versions begins to emerge. Indeed, I found myself particularly surprised to see the close relationship between the Greek and Syrian versions.

The bulk of this Study is the text of the three versions in columns. This is a complete text with the exception of the Greek version at the peace. There are considerably more prayers in this section, prayers that are unrelated to the Syrian traditions. This material has been omitted for lack of space. Also the private prayers to finish the service have been excluded, including the surprising Syrian prayer to the altar which I include here:

> Remain in peace, O holy altar. Remain in peace, O pardoning table. Remain in peace, O majestic throne that carries its Master. May the Body and the Blood that I have received from you be for the remission of my offences, for the forgiveness of my sins and for the everlasting new life, now and forever and ever. Amen.

This shows the poetic flights of the west Syrian tradition.

I have had the privilege of being at all three Liturgies and have participated in the leadership of two versions. This is a liturgy that I have come to love and enjoy. I am particularly fond of the 'Three Thrones' celebrations (where three thrones/altars are used at the same time) which I have experienced in India.[8] Here is a liturgy that is doxological, drawing one into the mystery of God and of Christ our God. So this book has been a labour of love.

Anaphoral Structure

The anaphora can be divided into six parts:

1. The rite of the peace
2. The eucharistic prayer
3. The intercessions
4. The Lord's Prayer - fraction
5. The rite of communion
6. The conclusion

This is the division that will be found in the following text. The Syrian James divides itself into sections according to the four blessings. These are clear in the service and make it easy to follow, if it is being celebrated in

8 See, JRK Fenwick, *The Malabar Independent Syrian Church* (Grove Books, Bramcote, 1992), p.44.

another language to your own. It would appear that these divisions are a later development. The intercessions are very different between the Greek and Syrian, the latter versions being reworked into six sections. It is probable, however, that the Greek James has the older form of intercession. The Greek and Syrian version have the fraction in different places, and the Syrian James has an elaborate fraction ritual, which is possibly medieval. There is, however, much work still to be done on the development of the rites.

The Mar Thoma rite revises by either omitting things altogether, or by some careful rewording. With their freedom to change they have reworked the intercessions to relate themselves to an Indian setting not last by including mention of St Thomas in the Thubden (intercessions). There has been an ongoing debate in the church about changes to the liturgy. It would appear that there have always been some Mar Thomites who want to go further in reforming the Qurbana, and others who would be happy with a more conservative rite. The tension between the two has led to an impasse in which major liturgical change is unlikely. However, this has not stopped the church recently producing a shorter version of the Qurbana, which is yet to be published in English.

Anglican versions of St James

St James has had a marginal impact on Anglican liturgy. Thomas Rattray, Primus of the Scottish Episcopalians 1739-43, produced posthumously an Anglican St James.[9] There has been renewed interest in this liturgy and occasional celebrations in Scotland. It is based on the Greek version. There is also the 'Bombay Liturgy' developed by EC Ratcliff for the community of Christa Seva Sangha, and then included in India in *The Supplement to the Book of Common Prayer*.[10] This is based on the Syrian version. There was also a proposed version of the liturgy from the CMS missionaries in 1836 whose relationship to the present Mar Thoma Qurbana is not yet full realized.[11] St James also had an influence on the authors of the Church of South India eucharist.[12] Some Anglicans have been much influenced by the Eastern Church; and this is not just confined to High Church people, for both CMS and BCMS have worked with Orthodox and Oriental Churches. These liturgies are part of that interaction.[13]

9 See WJ Grisbrooke, *Anglican Liturgies of the Seventeenth and Eighteenth Centuries*, (Alcuin Club Collections No. XL, SPCK, London, 1958), pp.136-149, and pp.317-332.

10 See, *The Indian Liturgy*, (OUP 1948), and *The Supplement to the Book of Common Prayer*, (ISPCK Madras, 1960), pp.268-290.

11 See, P Tovey, 'Abraham Malpan and the Amended Syrian Liturgy of CMS', *Indian Church History Review*, (June 1995), pp.38-55.

12 See, TS Garrett, *Worship in the Church of South India*, (Lutterworth London, 1958).

13 For a fuller review see, BD Spinks, *Western Use and Abuse of Eastern Liturgical Traditions*, (Dharmaram Publications, Bangalore, 1992).

THE RITE OF THE PEACE

NOTES	GREEK	SYRIAN	MAR THOMA
This section only does not include the full text of the Greek version, which is much longer. This may be because of a process of Byzantinization of the Greek James; see R Taft, *The Great Entrance* (OCA 200 Rome, 1978).	*Deacon* Let us stand well, let us stand reverently, let us stand in the fear of God, and with compunction of heart. In peace let us pray to the Lord. *Priest* For a God of peace, mercy, love, compassion, and loving-kindness you are, and your only-begotten Son, and your all-holy Spirit, now and ever. *People* **Amen.**	*Celebrant* O God of all and Lord, account these our unworthy selves to be worthy of this salvation so that without guile and united by the bond of love, we may greet one another with a holy and divine kiss and may raise glory and thanksgiving to You and to Your Only-begotten Son and to Your all holy, good, adorable, life-giving and consubstantial Spirit, now, always and forever. *People* **Amen. Barekhmor.**	*The kiss of peace* *Priest* O God and Lord of all, make us worthy to greet one another with the Kiss of Peace, freed from insincerity, and united in love. To you, O Father, and to your only Son and to your Holy Spirit we ascribe praise and glory, one God, now and for ever. *People* **Amen.**
'Barekhmor' means 'Bless Lord'	*Priest* Peace be to all. *People* **And to your spirit.**	*Celebrant* Peace be unto you all. *People* **And with your spirit.**	*Priest* Peace be with you all. ***People* And with you also.**
See R Taft, *The Great Entrance op. cit.*, pp.374-377. Also LE Phillips, *The Ritual Kiss in Early Christian Worship* (JLS 36, Grove Books, Cambridge, 1996).	*Deacon* Let us salute one another with an holy kiss.	*Deacon* Barekhmor. Let us give peace to one another, everyone to his neighbour with a holy and divine kiss, in the love of our Lord and God. *People* **Make us worthy, O Lord and God, of this peace all the days of our lives.**	*Deacon* In the love of the Lord let us greet one another in peace. *The 'Peace', during which the following shall be said as each one gives it to his neighbour:* May the love and peace of our Lord Jesus Christ abide with us for ever. *People* **Amen.**
It should be noted that the kiss is 'against culture' in a non-tactile culture like India.	*Deacon* Let us bow our heads to the Lord	*Deacon* After this holy and divine peace which has been given, let us once again bow	*Deacon* Brethren, having received this token of peace, let us bow our heads before

		down our heads before the merciful Lord. *People* **Before you, our Lord and our God.**	the merciful Lord. *People* **Gracious Lord, we bow before you.**
The phrase 'bloodless sacrifice' was rejected by the Mar Thoma Syrian Church, hence the omission of this prayer. There is some use of this phrase in Anglican theology see, 'The unbloody sacrifice' in HR McAdoo and K Stevenson, *The Mystery of the Eurcharist in the Anglican Tradition*, (The Canterbury Press, Norwich, 1995) pp.163-166.	*Priest bowing* Only Lord and merciful God, on those who are bowing their necks before your holy altar, and seeking the spiritual gifts that come from you, send forth your good grace; and bless us all with every spiritual blessing, that cannot be taken from us, your, who dwell on high, and have regard for things that are lowly. *(aloud)* For worthy of praise and worship and most glorious is your all-holy name, Father and Son and Holy Spirit, now and always, and to all eternity.	*The celebrant, with crossed hands, says aloud* O You, Who are alone merciful Lord, Who dwell on high and behold the humblest things; send blessings to those who have bowed down their heads before You and bless them by the grace of Your Only-begotten Son with Whom to You belong glory, honour and dominion with Your all holy, good, adorable, life-giving and consubstantial Spirit, now, always and forever. *People* **Amen.**	*Priest* Merciful Lord, you dwell on high, yet condescend to look upon things that are lowly, bless now those that have bowed their heads in your presence and bless them with the grace of your only Son—with whom and with the Holy Spirit you are worthy of all praise and glory, now and for ever.
	O God, who through your great and unspeakable love sent your only-begotten Son into the world, in order that He might turn back the lost sheep, turn not away us sinners, laying hold of you by this dread and bloodless sacrifice; for we trust not in our own righteousness, but in your good mercy, by which you purchased our race.	*The celebrant, with crossed hands, says aloud* O God the Father, Who by Your great love toward mankind, did send Your Son into the world to bring back the sheep that had gone astray. Reject not, O my Lord, the service of this bloodless sacrifice for we rely not on our righteousness, but on Your mercy. Let not this Mystery, which was instituted for our salvation, be for our	

	We entreat and beseech your goodness that it may not be for condemnation to your people that this mystery for salvation has been administered by us, but for remission of sins, for renewal of souls and bodies, for the well-pleasing of you, God and Father, in the mercy and love of you only-begotten Son, with whom you are blessed, together with your all-holy and good and quickening Spirit, now and always, and for ever.	condemnation, but for the remission of our sins and for the rendering of thanks to You and to Your Only-begotten Son and to Your all-holy, good, adorable, life-giving and consubstantial Spirit, now, always and forever. *People* **Amen.**	
	Deacon Let us stand reverently, let us stand in the fear of God, and with contrition: let us attend to the holy communion service, to offer peace to God.	*Deacon* Barekhmor. Let us stand well, let us stand with fear, let us stand with modesty, purity and holiness and let us all stand, my brethren, in love and true faith. Let us intelligently behold, with the fear of God, this awesome and Holy Eucharist which is being set before us by this reverend priest who, in peace and tranquillity, offers this living sacrifice on behalf of us all to God the Father, Lord of all.	*Deacon* Brethren, with reverence and purity of heart, with love and true devotion, let us participate in this Holy Qurbana which is now offered. To God the Father, to whom all things belong, is offered this sacrifice of grace, peace and praise in a spirit of unity and concord.
	People **The offering of peace, the sacrifice of praise.**	*People* **Mercy, peace and a sacrifice of thanksgiving.**	

The wording of the next section was particularly controversial for the Mar Thoma Church who made clear that God not the elements is being addressed. See, KK Kiruvilla, *A History of the Mar Thoma Church & its Doctrines*, (USCL, Madras, 1951), p.31.	*Priest [A veil is now withdrawn from the oblation of bread and wine.]* And, uncovering the veils that darkly invest in symbol this sacred ceremonial, you reveal it clearly to us: fill our intellectual vision with absolute light, and having purified our poverty from every pollution of flesh and spirit, make it worthy of this dread and awful approach: for you are an all-merciful and gracious God, and we send up the praise and the thanksgiving to Thee, Father, Son, and Holy Spirit, now, and always, and for ever.	*The celebrant lifts up the shushefo [veil] and waves it three times over the elements, saying in a low voice* You are the hard rock which sent forth twelve rivers of water for the twelve tribes of Israel. You are the hard rock which was set against the tomb of our Saviour	*Removing the veil covering the paten and chalice in silent devotion* *Priest* You, O Lord, are the rock whence water flowed for the Children of Israel, You are the precious stone which the builders rejected.

THE EUCHARISTIC PRAYER

NOTES	GREEK	SYRIAN	MAR THOMA
Notice that in the Syrian rite the service is now divided by four blessings. This is put in the headings of the Mar Thoma version. For the eucharistic prayer see: J Fenwick, *The Anaphoras of St Basil and St James, op. cit.*, pp.71-192.	*THE ANAPHORA* *Then he says aloud* The love of the Lord and Father, the grace of the Lord and Son, and the fellowship and the gift of the Holy Spirit, be with us all. *People* **And with your spirit.**	*The celebrant, placing his left hand on the altar, turns toward the people and blesses them, saying:* The love of God the Father +, the grace of the Only-begotten Son + and the fellowship and descent of the Holy Spirit + be with you all, my brethren, forever. *People* **Amen. And with your spirit.**	*THE FIRST BLESSING* *Priest, turning to the congregation* THE LOVE OF GOD THE FATHER + THE GRACE OF THE ONLY BEGOTTEN SON + AND THE COMMUNION AND ABIDING PRESENCE OF THE HOLY SPIRIT + BE WITH YOU ALL, DEARLY BELOVED, FOR EVER. *People* **And with you also.**

Priest Let us lift up our minds and our hearts.	*The celebrant, extending and elevating his hands, says aloud* Upward, where Christ sits on the right hand of God the Father, let our thoughts, minds and hearts be at this hour.	*Priest, lifting up his hands* May our hearts be with Christ on high
	People **They are with the Lord God.**	*People* **Our hearts truly are with the Lord**
	Celebrant Let us give thanks to the Lord in awe.	*Priest* To sing praises and worship the Creator of all things
People **It is becoming and right.**	*People* **It is meet and right.**	*People* **Assuredly is good and right**
Priest Truly it is becoming and right, proper and due to praise you, to sing of you, to bless you, to worship you, to glorify you, to give you thanks, Maker of every creature visible and invisible, the treasure of eternal good things, the fountain of life and immortality, God and Lord of all: Whom the heavens of heavens praise, and all the host of them; the sun, and the moon, and all the choir of the stars; earth, sea, and all that is in them; Jerusalem, the heavenly assembly, and church of the first-born that are written in heaven; spirits of just men and of prophets; souls of martyrs and of apostles; angels, archangels, thrones, dominions,	*The celebrant bows down his head, waves his hands over the elements, and says in a low voice* Truly it is meet and right to thank, worship and praise the Creator of the whole world. *The celebrant, with his hands outstretched, says aloud* He Whom the heavenly hosts, corporeal and incorporeal, glorify; the sun, the moon and all the stars; the earth, the seas and the first-born inscribed in the heavenly Jerusalem; angels and archangels, celestial virtues, principalities, thrones, dominions, powers, the many-eyed cherubim and the six-winged seraphim who, covering their faces and feet, fly to one another, chanting thrice holy, crying and saying: Holy.	*Priest* Who is adored by the heavenly host Sun and moon and all the stars, The earth and seas and all that dwell there, Angels and archangels, thrones and powers, Cherubim and Seraphim, ever proclaiming;

	principalities, and authorities, and dread powers; and the many-eyed cherubim, and the six-winged seraphim, which cover their faces with two wings, their feet with two, and with two they fly, crying one to another with unresting lips, with unceasing praises: *(aloud.)* With loud voice singing the victorious hymn of your majestic glory, crying aloud, praising, shouting, and saying:		
Notice the addition in the Benedictus of 'has come and will come' in the Syrian versions.	*People* **Holy, holy, holy, O Lord of Sabaoth, the heaven and the earth are full of your glory. Hosanna in the highest; blessed is He that comes in the name of the Lord. Hosanna in the highest.**	*People* **Holy, holy, holy, Lord God Almighty; heaven and earth are full of his glories. Hosanna in the highest. Blessed is he who came and will come in the Name of the Lord. Hosanna in the highest.**	*People* **Holy, holy, holy is the Lord God almighty, Heaven and earth are full of his glory: Hosanna in the highest. Blessed is he who has come and is to come in the name of the Lord, Hosanna in the highest!**
The Mar Thoma appears to have omitted this section for brevity as much as any other reason.	*Priest, making the sign of the cross on the gifts, says* Holy you are, King of eternity, and Lord and giver of all holiness; holy also your only-begotten Son, our Lord Jesus Christ, by whom you have made all things; holy also your Holy Spirit, which searches all	*The celebrant, waving his hands over the elements, prays silently* In truth You are Holy and You make Holy, O King of the worlds, and Holy is Your Son, our Lord Jesus Christ, and Holy too is Your Holy Spirit Who searches out hidden things. You created man out of earth and	

things, even your deep things, O God: holy you are, almighty, all-powerful, good, dread, merciful, most compassionate to your creatures; who made man from earth after your own image and likeness; who gave him the joy of paradise; and when he transgressed your command-ment, and fell away, did not dis-regard nor desert him, O Good One, but chastened him as a mer-ciful father, call him by the law, instruct him by the prophets; and afterwards sent your only-begotten Son Himself, our Lord Jesus Christ, into the world, that He by His coming might renew and restore your image; Who, having descended from heaven, and become flesh of the Holy Spirit and Virgin Godmother Mary, and having sojourned among men, fulfilled the dispensation for the salvation of our race; and being about to endure His voluntary and life-giving death by the cross, He the sinless for us the sinners, in the night in which He was betrayed, nay, rather delivered Himself up for the life and salvation of the world,	placed him in paradise, and when he transgressed Your commandment, You did not leave him straying, but did guide him by the prophets, and in the fullness of time You sent Your Only-begotten Son into the world, Who when he had taken flesh of the Holy Spirit and of the Virgin Mary, renewed Your image which was worn out.

There are exact rubrics in the Syrian Orthodox rite which for the host say: *The celebrant takes the host from the paten with his right hand. He puts it on the palm of his left hand, and raising his eyes upward, says aloud:* For the chalice they say: *The celebrant takes the chalice with both hands, then he holds it with his left hand and makes over it the sign of the Cross three times. Then he puts the second finger of his right hand on its edge and tilts it crosswise, saying*	*Then the priest holds the bread in his hand and says* Having taken the bread in His holy and pure and blameless and immortal hands, lifting up His eyes to heaven, and showing it to you, His God and Father, He gave thanks, and hallowed, and brake, and gave it to us, His disciples and apostles, saying: *Deacons* For the remission of sins and life everlasting. *Priest aloud* Take, eat: this is my body, broken for you, and given for remission of sins. *People* **Amen.**	*The celebrant says aloud* When He, the sinless One, was prepared to accept the voluntary death for us sinners, He took bread into His holy hands and when He had given thanks, He blessed + + and sanctified + and broke and gave to His holy disciples, and said: Take, eat of it. This is My Body which for you and for many is broken and given for the remission of sins and for eternal life. *People* **Amen.**	*The Consecration* *Priest, taking the bread in his hand* When the sinless One, of his own will, chose to suffer death for us sinners, he took bread in his holy hands, *People* **Bless, O Lord.** *Priest* He gave thanks, + blessed, + sanctified, + and broke it and gave it to his apostles saying, TAKE, EAT, THIS IS MY BODY GIVEN FOR YOU. THIS DO IN REMEMBRANCE OF ME *People* **Amen.**
After the dominical words over the cup the Syrian rubrics say: *The celebrant takes the gomouro from the northern side with his left hand; then he takes the spoon from the southern side with his right hand and puts it on the gomouro. He now raises them with his right hand to*	*The priest takes the cup and says* In like manner, after supper, He took the cup, and having mixed wine and water, lifting up His eyes to heaven, and presenting it to you, His God and Father, He gave thanks, and hallowed and blessed it, and filled it with the Holy Spirit, and gave it to us His disciples, saying, Drink ye all of it; this is my blood of the new testament shed for you and many, and distributed for the remission of sins. *People* **Amen.**	*The celebrant takes the chalice saying* Likewise, He took the Cup and when He had given thanks, He blessed + + and sanctified + and gave it to His holy disciples, and said: Take, drink of it, all of you. This is My Blood which for you and for many is shed and given for the remission of sins and for eternal life. *People*: **Amen.**	*Priest, taking the chalice in his hands* In the same way he took the cup, *People* **Bless, O Lord.** *Priest* . He gave thanks, + blessed, + sanctified, + and gave it to his apostles saying' 'DRINK THIS ALL OF YOU. THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS SHED FOR MANY FOR THE FORGIVENESS OF SINS. *People* **Amen.**

remind the faithful of the Lord's second coming, which will be like a flash of lightning, and puts them on the southern side. Then he places the sponge on the northern side and says aloud	*Priest* This do in remembrance of me; for as often as you eat this bread, and drink this cup, you show forth the Lord's death, and confess His resurrection, until He comes. *Deacons* We believe and confess: *People* **We show forth your death, O Lord, and confess your resurrection.**	*The celebrant takes the gomouro and says aloud* Do in remembrance of Me when you partake of this sacrament, commemorating My death and My resurrection until I come. *People* **Your death, our Lord, we commemorate, Your resurrection we confess and Your second coming we wait for. May Your mercy be upon us all.**	*Priest* As often as you eat this bread and drink this cup you proclaim the Lord's death until he comes. *People* **Your death, O Lord, we commemorate, Your resurrection we celebrate, And your second coming we await; May your blessing rest upon us all.**
The *'gomouro'* is the spoon used to administer communion. The Syrian Orthodox service directs that the celebrant have crossed hands at this point. The Mar Thoma have difficulty with the phrase 'bloodless sacrifice', see, KN Daniel, *A Critical Study of Primitive Liturgies* (CMS Press, Kottayam, 1937), pp.166-174.	*Priest* Remembering, therefore, His life-giving sufferings, His saving cross, His death and His burial, and resurrection from the dead on the third day, and His ascension into heaven, and sitting at the right hand of you, our God and Father, and His second glorious and awful appearing, when He shall come with glory to judge the quick and the dead, and render to every one according to His works; even we, sinful men, offer unto you, O Lord, this dread and bloodless sacrifice, praying that you wilt not deal with us after our sins, nor reward us according to our iniquities; But that you, according to your mercy and your unspeakable loving-kindness, passing by and	*The celebrant says aloud* While we remember, O Lord, Your death and Your resurrection on the third day, Your ascension into heaven, Your sitting at the right hand of God the Father and Your second coming whereby Your will judge the world in righteousness and reward everyone according to his deeds; on account of this, we offer You this bloodless sacrifice so that You may not deal with us according to our debts, nor reward us according to our sins, but according to Your abundant mercies, blot out the sins of Your servants for Your people and Your inheritance make supplication unto You and through You to Your Father, saying:	*ANAMNESIS Priest* O Lord, we remember your death, burial and resurrection, your ascension into heaven and your presence now with God the Father in glory and in power. We await your coming again to judge the world in righteousness and truth. Therefore we your people offer to you, O Lord this service and sacrifice, entreating you and through you your Father not to. Deal with us according to our sins but according to your own abundant mercy, and saying,

	blotting out the handwriting against us your suppliants, will grant to us your heavenly and eternal gifts (which eye has not seen, and ear has not heard, and which have not entered into the heart of man) that you have prepared, O God, for those who love you; and reject not, O loving Lord, the people for my sake, or for my sin's sake:		
	He says thrice For your people and your Church I beseech you. *People* **Have mercy on us, O Lord our God, Father Almighty**.	*People* **Have mercy upon us, O God, Father Almighty. We glorify You, we bless You, we worship You and we beseech You. O Lord our God, have compassion and mercy upon us, O Good One.** *The celebrant, stretching out his hands at equal level and gazing upward, says silently* We also, O Lord, Your weak and sinful servants, offer You thanksgiving and acknowledge Your loving-kindness unto all and for all. *People*: **We glorify You, we bless You, we worship You, O Lord God, and we beseech You for mercy. Have mercy upon us.**	*People* **Have mercy upon us, O Lord our God;** **We give thanks to you, we praise you,** **We glorify you, we worship you;** **Have mercy upon us and bless us.**

Mar Thoma objections to this section can be seen in KN Daniel *op. cit.*, pp.148-151.		*Deacon* Barekhmor, How awful is this hour and how dreadful is this moment, my beloved, wherein the Holy Spirit from the topmost heights takes wing and descends and hovers and rests upon this Eucharist here present and sanctifies it. Be in calm and awe, while standing and praying. Pray that peace may be with us and for all of us tranquillity. *People* **May peace be with us and tranquillity to all of us.**
In the Greek version this prayer is said after the congregational petition for mercy. Syrian Orthodox rubrics say: ***The Invocation of the Holy Spirit*** *The celebrant waves his hands over the Mysteries, and bowing down his head, says silently* A prayer is found here in the Malayalam Mar Thoma service. Some have argued for its restoration in English; see, G Mathew, 'Development and revision of Liturgies: A historical Evaluation', in MV Abraham (et. al. eds.) *A Study On The Malankara Mar Thoma Church Liturgy*, (Manganam 1993), p.11.	*Priest, bowing says* The sovereign and quickening Spirit, that sits upon the throne with you, our God and Father, and with your only-begotten Son, reigning with you; the consubstantial and co-eternal; that spoke in the law and in the prophets, and in your New Testament; that descended in the form of a dove on our Lord Jesus Christ at the river Jordan, and abode on Him; that descended on your apostles in the form of tongues of fire in the upper room of the holy and glorious Zion on the day of Pentecost:	*The celebrant, says silently* Have mercy upon us, O God the Father, and send upon these offerings Your Holy Spirit, the Lord Who is equal to You and to the Son in dominion, reign and eternal substance; Who spoke through Your Old and New Testaments; and descended in the likeness of a dove on our Lord Jesus Christ in the Jordan River and in the likeness of tongues of fire on the apostles in the Upper Room.

This prayer is seen in the Syrian versions as based on Elijah's prayer in 1 Kings 18.37.

Priest Have mercy upon us, O God Almighty. Have mercy upon us, O God our Saviour. Have mercy upon us, O God, according to your great mercy, and send forth on us, and on these offered gifts, your all-holy Spirit.

The celebrant says aloud: Answer me, O Lord; answer me, O Lord; answer me, O Lord; O Good One, have compassion and mercy upon me.
People: **Kyrie eleison. Kyrie eleison. Kyrie eleison.**

Priest Answer unto us, O Lord; answer unto us, O Lord; answer unto us, O Lord; and by your grace have mercy upon us.
People **Kyrie eleison** *(3 times)*
or
Lord, have mercy.

There is some debate over the Mar Thoma epiclesis, see; L Vithuvattical, 'The Reformed Missal of Abraham Malpan' in, J Vellian (ed.), *The Malabar Church*, (OCA 186, Rome, 1970), pp. 35-40; and P Tovey, 'Receptionism and the Mar Thoma Epiclesis' in *Christian Orient* (June 1995), pp. 84-91.
There has also been debate within the Mar Thoma Church, see Z John, *op. cit.*, pp. 72, 74
See also, BD Spinks, 'The Consecratory Epiklesis in the Anaphora of St James' in *Studia Liturgica* 11 (1976), pp.19-38.

and rising up, he says aloud
That coming, by His holy and good and glorious appearing, He may sanctify this bread, and make it the holy body of your Christ.

People **Amen.**
Priest And this cup the precious blood of your Christ.

People **Amen.**

The celebrant stretches out his left hand and waves his right hand over the Body and says aloud
So that, by His indwelling, He (the Holy Spirit) may make this bread the life-giving Body +, the Redeeming Body + and the Body + of Christ our God.
People **Amen.**
The celebrant, likewise, waves his right hand over the chalice and says aloud
And may He (the Holy Spirit) perfect this cup into the Blood + of the New Covenant, the Redeeming Blood + and the Blood + of Christ our God.
People **Amen.**

THE EPICLESIS
Priest, blessing the bread:
MAY THE HOLY SPIRIT SANCTIFY THE BREAD THAT IT MAY BE THE BODY OF OUR LORD JESUS CHRIST.

People **Amen.**
Priest, blessing the chalice
MAY THE HOLY SPIRIT SANCTIFY THE WINE IN THIS CHALICE THAT IT MAY BE THE BLOOD OF OUR LORD JESUS CHRIST.

People **Amen.**

To my mind this is the end of the eucharistic prayer, as is made clear by the Mar Thoma headings. The Syrian Orthodox heading *'the Diptychs'* seems misplaced. However I do concede that the Greek version goes straight into the intercessions which is probably more primitive.	*Priest, standing* That they may be to all that partake of them for remission of sins, and for life everlasting, for the sanctification of souls and of bodies, for bearing the fruit of good works, for the stablishing of your Holy Catholic Church, which you founded on the Rock of Faith, that the gates of hell may not prevail against it; delivering it from all heresy and scandals, and from those who work iniquity, keeping it till the fullness of the time.	*The Diptychs* *The celebrant, with outstretched hands, says aloud* So that they (Holy Mysteries) may sanctify the souls and bodies of those who partake of them for the bearing of the fruit of good deeds; for the confirmation of the Holy Church which is founded on the rock of faith and is invincible to the gates of Sheol. Deliver her from heretical offences to the end that she may raise glory and praise to You and to Your Only-begotten Son and Your Holy Spirit, all-holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever. *People* **Amen.**	*Priest* Sanctify, O Lord, the bodies and souls of those who receive these gifts that they may bear fruit for the stability of your holy Church. Establish ever more firmly your Church founded on the rock of faith, against which the gates of hell shall not prevail, and preserve her to the end from strife and error. To you, with the Son and the Holy Spirit, she will offer praise and thanksgiving both now and for ever. *People* **Amen.**

INTERCESSIONS

NOTES	GREEK JAMES	SYRIAN JAMES	MAR THOMA
For the intercessions see, JRK Fenwick, *The Anaphoras of St. Basil and St. James, op. cit.*, pp.193-284. The Syrian Orthodox pray here for the Patriarch Mor Ignatius, the Coptic Patriarch of Alexandria, the Catholicos of the East, and the bishop of the Diocese.	We present them to you also, O Lord, for the holy places, which you have glorified by the divine appearing of your Christ, and by the visitation of your all-holy Spirit; especially for the glorious Zion, the mother of all the churches; and for your Holy, Catholic, and Apostolic Church throughout the world: even	*The celebrant* We offer You, O Lord, this bloodless sacrifice on behalf of Holy Zion, the mother of all Churches, and on behalf of Your Holy Church throughout the whole world, that You may grant her the gift of Your Holy Spirit. Remember, O Lord, our just and upright fathers; our Patriarch, Mor	

	now, O Lord, bestow upon her the rich gifts of your all-holy Spirit. Remember also, O Lord, our holy fathers and brethren in it, and the bishops in all the world, who rightly divide the word of your truth.	Ignatius and Mor (*N*), Mor Basilius, our prelate Mor (*N*), and the priests, the deacons and all the orders of Your Church together with my wretched self. Remember not the sins of my youth, but make me live according to Your mercy. Also, remember our brethren: the prisoners, the sick, the infirm, the afflicted and those who are tormented by evil spirits. Bless the air, the crown of the year, filling all the living with good will.	
The Syrian Orthodox rubrics say: *The deacon stands in the Royal Entrance and intones the Canon of the Living Fathers* The Mar Thoma may have the priest's prayers completely silent, and so the congregation join in a diaconal litany.		*Deacon* Barekhmor. Let us pray and beseech our Lord and our God at this great, awful and holy time for all our fathers and leaders who are ruling over us this day and in this present life, who tend and rule the Holy Churches of God in the four corners of the world; our holy, venerable and blessed Patriarch: Mor Ignatius and Mor (N); Mor Basilius and our Prelate Mor (N), that they may be confirmed by God with the rest of all the orthodox bishops. May their prayers be a stronghold for us. Let us beseech the Lord. *People* **Kyrie eleison.**	*Deacon* Look with mercy, O Lord, on your holy Church throughout the world, on all bishops who bear the burden of leading and guiding her, especially our father in God the Metropolitan on the Moderator of the Church of South India the Moderator of the Church of North India and our bishops, priests and deacons. Give to each one your Holy Spirit that they may diligently work in your vineyard. *People* **Lord, have mercy.**

The Mar Thoma church has completely reworked the intercessions. This could be viewed as a piece of inculturation, particularly as this includes a reference to St. Thomas, who went to Kerala in 52AD.	Remember also, O Lord, every city and country, and those of the true faith dwelling in them, their peace and security. Remember, O Lord, Christians sailing, travelling, sojourning in strange lands; our fathers and brethren, who are in bonds, prison, captivity, and exile; who are in mines, and under torture, and in bitter slavery. Remember, O Lord, the sick and afflicted, and those troubled by unclean spirits, their speedy healing from you, O God, and their salvation.	*The celebrant, with outstretched hands, says aloud* Deliver us O Lord, from every insurrection of wicked men, the assault and oppression of devils and from all punishments brought upon us by reason of our sins. Preserve us in the observance of Your holy commandments for You are a merciful God. And to You we raise glory and praise and to Your Only-begotten Son and to Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance, with You, now, always and forever. *People* **Amen.** *The celebrant says silently* Remember, O Lord, our fathers and brethren who are now standing and praying with us. Remember also, those who have departed from among us, and those who wished to make offering, but could not and to every one grant his good petitions.	*Priest* Save us, O Lord, from malice and insinuations, from unworthy ambitions and deceit, from violence and: hatred and from the results of our own confusions and errors. Help us to observe your commandment of love. *Deacon* Remember, O Lord, all our loved ones, those here present with us and those who have not been able to join us. Answer their prayers as you know to be best. Remember, O Lord, all true and faithful followers of Christ and give them the help and support of your grace. *People* **Lord, have mercy;**

Remember, O Lord, every Christian soul in affliction and distress, needing your mercy and succour, O God; and the return of the erring.
Remember, O Lord, our fathers and brethren, toiling hard, and ministering unto us, for your holy name's sake.
Remember all, O Lord, for good: have mercy on all, O Lord, be reconciled to us all: give peace to the multitudes of your people: put away scandals: bring wars to an end: make the uprising of heresies to cease: grant your peace and your love to us, O God our Saviour, the hope of all the ends of the earth.

Remember, O Lord, favourable weather, peaceful showers, beneficent dews, abundance of fruits, and to crown the year with your goodness; for the eyes of all wait on you, and you give them their food in due season: you open your hand, and fill every living thing with gladness.
Remember, O Lord, those who bear fruit, and labour honourably in the holy of your Church; and those who forget not the poor, the widows, the orphans, the strangers, and the needy; and all who have desired us to remember them in our prayers.

Canon of the Faithful Brethren
Deacon Barekhmor. Again, we remember all our faithful and true Christian brethren who have urged and entreated our humble and weak selves to remember them at this hour and at this time: and on behalf of all those who are fallen into all kinds of hard temptations and who take refuge in You, Lord God Almighty, and for their salvation and speedy visitation by You; for this city sustained by God and for the concord and prosperity of all its faithful dwellers that they may attain righteousness. Let us beseech the Lord.

People **Kyrie eleison.**
The celebrant, with outstretched hands, says aloud
Remember, O Lord, all those whom we have mentioned and those whom we have not mentioned and receive their sacrifices onto the expanses of Your heaven. Bestow on them the joy of salvation and make them worthy of Your help. Strengthen them with Your power and arm them with Your might for You are merciful, and to You we raise glory and praise and to Your Only-begotten Son and to Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever.
People **Amen.**

Priest Remember, O Lord, all those whom we have remembered, and those whom we have failed to remember. Accept their offerings in heaven. Give them the joy of your salvation and the help of your presence. Strengthen them with your power in all they may need to do or suffer.

This is the continuation of the Greek James intercessions.	Moreover, O Lord, be pleased to remember those who have brought these offerings this day to your holy altar, and for what each one has brought them or with what mind, and those persons who have just now been mentioned to you. Remember, O Lord, according to the multitude of your mercy and compassion, me also, your humble and unprofitable servant; and the deacons who surround your holy altar, and graciously give them a blameless life, keep their ministry undefiled, and purchase for them a good degree, that we may find mercy and grace, with all the saints that have been well pleasing to you since the world began, to generation and generation—grandsires, sires, patriarchs, prophets, apostles, martyrs, confessors, teachers, saints, and every just spirit made perfect in the faith of your Christ.		
Only in the Syrian Orthodox.		*The celebrant says silently* Remember, O Lord, the pious kings and queens. Aid them with the spiritual armour and subdue all their enemies to them that we may lead a peaceful life.	

Only in the Syrian Orthodox.

Canon of the Faithful Kings

Deacon Barekhmor. Again, we remember all the faithful and true Christian rulers, who in the four corners of the earth, have supported and confirmed the churches and monasteries of God in the true faith, and for all Christendom, all the clergy and all the faithful people that they may attain righteousness. Let us beseech the Lord.

People **Kyrie eleison.**

The celebrant, with outstretched hands, says aloud

Because You are the Saviour, the Helper and the Giver of victory to all those who put their trust in You, O Lord. To You we raise glory and praise and to Your Only begotten Son and to Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever.

People **Amen.**

Deacon Remember, O Lord, all who exercise authority in our country and society, especially the President, Ministers and all who hold offices in the State. Help them to put their trust in you and to seek from you wisdom, and spiritual strength. Implant in them the will to do good and a spirit of co-operation, and guide them in all their deliberations and decisions.

People **Lord, have mercy.**

	Hail, Mary, highly favoured: the Lord is with you; blessed are you among women, and blessed the fruit of your womb, for you did bear the Saviour of our souls.	*The celebrant says silently* Because You have authority over life and death, O Lord, remember the holy fathers, the prophets, the apostles, Mary the Virgin Mother of God, St. John the Baptist, St. Stephen the martyr together with all the righteous.	
For a Mar Thoma argument against invocation of the saints see, KN Daniel, *A Critical Study of Primitive Liturgies, op. cit.*, pp.84-94. See also KV Mathew, *The Faith and Practice of the Mar Thoma Church* (Kottayam, 1985), p.53.	*Deacons* Remember us, O Lord God. *The priest, bowing, says* Remember, O Lord God, the spirits and all flesh, of whom we have made mention, and of whom we have not made mention, who are of the true faith, from righteous Abel unto this day: to them give rest there in the land of the living, in your kingdom, in the joy of paradise, in the bosom of Abraham, and of Isaac, and of Jacob, our holy fathers; whence pain, and grief, and lamentation have fled: there where the light of your countenance looks upon them, and enlightens them for ever.	***Canon of the Mother of God and the Saints*** *Deacons* Barekhmor. Again, we commemorate her who is worthy to be blessed and glorified by all generations of the earth, the holy, glorious, blessed, exalted and ever Virgin Mary, Mother of God. With her, let us remember the prophets, the apostles, the preachers, the evangelists, the martyrs, the confessors, the blessed St. John the Baptist, the forerunner of his Master, the holy, illustrious St. Stephen, the head of the deacons and the protomartyr, and the exalted heads of the apostles, St. Peter and St. Paul. Let us also remember together all the saints, both men and women. May their prayers be a stronghold for us. Let us beseech the Lord. *People* **Kyrie eleison.**	*Deacon* O Lord, we remember the mother of our Lord, the Blessed Virgin Mary, who is worthy to be blessed of all generations of the earth. We call to mind the holy prophets, the apostles, the preachers, the evangelists and the martyrs, the confessors and all the saints. Make us worthy, O Lord, to follow in their footsteps. *People* **Lord, have mercy.**

Priest O Lord, who alone can make possible things that are impossible, by the grace and blessings which come only from you, gather, us, we pray, in the great assembly of those whose names are inscribed to heaven.

The celebrant, with outstretched hands, says aloud
We beseech You, Almighty Lord, unite us with the multitudes of the first-born whose names are inscribed in heaven.
We remember them that they may also remember us before You and partake with us of this spiritual sacrifice for the preservation of the living, for the encouragement of us, the miserable, and for the rest of the faithful departed, our parents, brethren and masters by Your grace and mercy and of Your Only-begotten Son and of Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever.
People **Amen.**

The celebrant Remember, O Lord, the true shepherds who from James the archbishop until this day have confirmed the true faith in Your Church.

Canon of the Fathers and Doctors of the Church

Deacon Barekhmor. Again, we commemorate those who have gone before, fallen asleep in

Another longer Syrian orthodox Prayer that the Mar Thoma have omitted due to their rejection of prayer for the dead; see P Tovey 'Prayer for the Dead' in P Tovey, *Essays on West Syrian Liturgy* (OIRSI, Kottayam, 1997), pp.182-200

This prayer is in the Syrian Orthodox only and shows the strong Jerusalemite consciousness.

holiness, and are at rest among the saints; those who have kept the one apostolic faith without blemish and entrusted it to us. We proclaim the three sacred and holy Ecumenical Synods of Nicaea, of Constantinople and of Ephesus.

We also remember our glorious and God-fearing fathers, prelates and doctors present at the Synods. Bishop James, the first bishop of Jerusalem, the apostles and martyrs and the saints: Ignatius, Clement, Dionysius, Athanasius, Julius, Basilius, Gregorius, Dioscoros, Timothy, Philoxenus, Antemus, Ivanius. Particularly, St. Cyril that exalted and firm tower who declared and made manifest the incarnation of the Word God, our Lord Jesus Christ Who took flesh. We also remember our Patriarch St. Severius, the crown of the Syrians, that rational mouth, pillar and teacher of all the Holy Church of God; and our saintly and holy father St. Jacob

Deacon Lord, we remember the three Councils of Nicea, Constantinople and Ephesus, and all the holy fathers who participated in them. Lord, grant us grace that we may obey and follow their true doctrines.
People **Lord, have mercy**

The Syro-Malankara Church has added Chalcedon to the councils. For a discussion of the intercessions see, P Tovey, 'Observations on the Six intercessions in the Holy Qurbana', in P. Tovey, *Essays on West Syrian Liturgy, op. cit.*, pp.42-56.

For a discussion of the place of Chalcedon in the Syrian tradition, see VC Samuel, *The Council of Chalcedon Re-examined* (CLS, Madras, 1977) and P Gregories, WH Lazareth, NA Nissiotis (eds.), *Does Chalcedon Divide or Unite? Towards Convergence in Orthodox Christology* (WCC, Geneva, 1981).

The Syrian Orthodox include this large list of saints, see KM Rajan, *Queen of Sacraments* (St Mary's Jacobite Syrian Orthodox Church, Los Angeles, 1991) pp.101-122.

Baradeus the supporter of the orthodox faith and St. Ephrem, St. Jacob, St. Isaac, St. Balai, St. Barsaumo, head of the anchorites St. Simon the Stylite and the chosen St. Abhai. Let us, also, remember all those before them, with them and after them, who kept the one, true and uncorrupted faith and delivered it to us. May their prayers be a stronghold to us. Let us beseech the Lord.
People **Kyrie eleison**

The celebrant, with outstretched hands, says aloud
Confirm in our souls the doctrines of the enlightened and the doctors who carried Your Holy Name before the gentiles, the kings and the children of Israel. Bring to an end the heresies that trouble us, and make us worthy of the blameless standing before Your dreadful judgement seat, for You are Holy and the Sanctifier of the saints. And we raise praise and glory to You and to Your Only-begotten Son and to Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever.
People **Amen**.

Priest: O Lord, we remember the heritage with which you have entrusted us, the labours of Saint Thomas, Apostle of India, and of all the fathers; who passed on to us intact your word and doctrines and through whose care and nurture we now stand before you. Grant us grace that we may steadily adhere to the truth of this Gospel and faithfully pass on our trust to our children.

The celebrant says silently Remember, O Lord, all the orders of the Church who in true faith have gone before, slept and are at rest, and all those for whom they offered (the Liturgy) and those who are now mentioned.	
Canon of the Faithful Departed *Deacon* Barekhmor. Again, we commemorate all the faithful departed who from this holy sanctuary, from this place and from everywhere have departed, fallen asleep in true faith and are at rest; those who have already departed and have attained to God the Father of spirits and of all flesh. Let us ask and beseech Christ our God, Who has received their souls and spirits unto Himself, that, in His abundant mercy, He may make them worthy of the remission of trespasses and the forgiveness of sins, and carry us and them to His heavenly kingdom. Let us cry out and say kyrie eleison three times *People:* **Kyrie eleison. Kyrie eleison. Kyrie eleison.**	*Deacon* Lord, in the last day when you raise and gather all the faithful who are departed and fallen asleep in the true faith, grant that we also may with them be counted worthy of the remission of our sins and be gathered into your Heavenly Kingdom. *People* **Lord, have mercy; Lord, have mercy; Lord, have mercy.**

	Make the end of our lives Christian, acceptable, blameless, and peaceful, O Lord, gathering us together, O Lord, under the feet of your elect, when you will, and as your will; only without shame and transgressions, through your only-begotten Son, our Lord and God and Saviour Jesus Christ: for He is the only sinless one who has appeared on the earth.	*The celebrant, with outstretched hands, says aloud* O Lord God, the Lord of spirits and all flesh, remember all those who in the true faith have departed from us. Give rest to their bodies, their souls and their spirits. Deliver them from endless condemnation. Make them rejoice in the place where the light of Your countenance visits, blotting out their offences and entering not into judgement with them, for there is none innocent before You except Your Only-begotten Son, through Whom we also hope to find mercy and forgiveness of sins for His sake both for us and for them.
Greek version only.	*Deacon* And let us pray: For the peace and establishing of the whole world, and of the holy churches of God, and for the purposes for which each one made his offering, or according to the desire he has: and for the people standing round, and for all men, and all women: *People* **And for all men and all women.** *Priest aloud* Wherefore, both to them and to us, do in your goodness and love:	

The Syrian Orthodox has this longer ending.	*People* **Forgive, remit, pardon, O God, our transgressions, voluntary and involuntary: in deed and in word: in knowledge and in ignorance: by night and by day: in thought and intent: in your goodness and love, forgive us them all**	*People* **O God, remove, pardon and forgive the offences of ours and theirs which we have committed before You willingly and unwillingly, wittingly and unwittingly.** *The celebrant says silently* O God, remove and pardon our offences committed in thought, word and deed, those that are manifest and those that are concealed, yet evident to You. *The celebrant, with outstretched hands, says aloud* Keep us, O Lord, without sin
	Priest Through the grace and compassion and love of your only-begotten Son, with whom you are blessed and glorified, together with the all-holy, and good, and quickening Spirit, now and ever, and to all eternity.	until our end and gather us at the feet of Your elect ones, when, where and as You will, only without shame by reason of our offences, so that herein as in all things, Your all Honoured and Blessed Name be glorified and praised with the Name of our Lord Jesus Christ and of Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever.
	People **Amen.**	*People*: **Amen. As it was is now and ever shall be unto ages of ages and all the ages of the world without end. Amen. Barekhmor.**

FRACTION AND LORD'S PRAYER

NOTES	GREEK	SYRIAN	MAR THOMA
	Priest Peace be to all: *People* **And to your spirit.**	*The celebrant takes power from the Mysteries, stretches out his right hand toward the people and shall say* *Celebrant* Peace be unto you all. *People* **And with your spirit.**	
		The celebrant takes blessing from the chalice, paten and the edge of the tablitho crosses himself, then he draws the sign of the Cross first to the north then to the south. He then turns to his right-hand side and draws the sign of the Cross on the people three times. *Celebrant* May the mercies of God the Great + and our Saviour Jesus Christ + be with you all, my brethren + forever.	*SECOND BLESSING* *Priest* THE BLESSING OF OUR GOD AND SAVIOUR JESUS CHRIST + BE WITH YOU ALL. *People* **And with you also.**
	[continued from Syrian] search of me, and found me. He carried me and put me on His shoulder, And brought me into His fold of life,		
This song is variable	He set before me the table of life: His atoning Body and Blood, So that, wherewith, my children and I together be always sustained. Therefore, my children and I, with one accord, Cry out unto Him, saying: Holy, holy, holy are You, O Son, Who gave us His Body and Blood. Holy are You, O Son of God; Blessed be Your honour from Your dwelling place.	*The curtain is drawn across the sanctuary. The people sing a hymn that is suitable for the occasion. The following hymn is one of many such hymns:* I was a lost and wandering sheep. The Church responded, saying: I was scattered and dispersed, Lo! My Shepherd went out in *[continued in Greek column to the left of this]*	

Deacon Again, and continually, in peace let us pray to the Lord.
For the gifts to the Lord God presented and sanctified, precious, heavenly, unspeakable, pure, glorious, dread, awful, divine;
Let us pray.
That the Lord our God, having graciously received them to His altar that is holy and above the heavens, rational and spiritual, for the odour of a sweet spiritual savour, may send down in answer upon us the divine grace and the gift of the all-holy Spirit;
Let us pray.
Having prayed for the unity of the faith, and the communion of His all-holy and adorable Spirit;
Let us commend ourselves and one another, and our whole life, to Christ our God:
People **Amen**.

Here the celebrant washes his finger tips and dries them. The deacon may intone the following general litany by taking part alternately
Deacon Barekhmor. An angel of peace and tranquillity, mercy and compassion, my brethren, let us beseech the Lord at all times.
People **Grant us, our Lord, through Your compassion.**
Deacon That there may be peace to the churches, tranquillity to the monasteries and a gracious preservation to their priests and to their children, my brethren, let us beseech the Lord at all times.
People **Grant them tranquillity, our Lord, by Your clemency.**
Deacon That we may become true Christians, well-pleasing unto God through the good deeds of righteousness, my brethren, let us beseech the Lord at all times.
People **Make us worthy, our Lord, through Your grace.**
Deacon May we and our departed and our congregation be delivered from the fire that does not go out, the worm that does not die and violent torment that has no end, my brethren, let us beseech the Lord at all times.
People **Deliver us, our Lord, through Your compassion.**

Litany of intercession
Deacon Brethren, with one heart and mind let us pray to the Lord: for peace and reconciliation, for unity in the Church, and harmony between all peoples and communities.
People **We pray to the Lord.**
Deacon For peace in our families and grace in our hearts, that we may be strengthened in faith and well pleasing to the Lord
People **We pray to the Lord.**
For recovery of health for the sick, comfort for the distressed, deliverance for prisoners, safety for those who travel, unity and love for those who are estranged.
People **We pray to the Lord.**

Deacon For consolation for the bereaved, relief for the poor; and needy, shelter for the homeless, joy for the broken-hearted.

People **We pray to the Lord.**

The Mar Thoma sometimes add extemporary prayer at the end of their litany.

The Syrian Orthodox litany continues in this longer form.

[continued from Syrian]

Deacon Again, let there be good remembrance of the Mother of God, Mary, and of the saints and of the faithful departed, my brethren, let us beseech the Lord at all times.
People **Grant, our Lord, through Your grace.**
Deacon Whereas, we are asking Christ our God for His abundant mercy and compassion on behalf of our souls and those of our fathers, our brethren, our masters, our departed and of ourselves.
Deacon Let us give thanks to God the Father, Lord of all, worship His Only-begotten Son and glorify His Holy Spirit; let us commit our life into the hands of the merciful Lord, and beseech mercy of His loving-kindness.
People **O Good One, spare us and have mercy upon us.**

Deacon May these Pure and Holy Mysteries, that have been consecrated, be unto us provisions of salvation. May we, through them, be delivered from the fire which is decreed for the impious and burns the workers of iniquity, my brethren, let us beseech the Lord at all times.
People **Deliver us, our Lord, by Your grace.**
Deacon That there may be full recovery to the sick, rest to the afflicted, release to the prisoners, a return to those who afar, preservation for those who are near, gathering together to those who are scattered, concord and love to those who are at discord, provision and plenty to the hungry, full forgiveness to the sinners, exaltation to the priesthood, virtue to the deacons, peace among the kingdoms of the earth, cessation of wars, rest to the departed and to us forgiveness of transgressions and sins.
People **Grant to us, our Lord, through Your goodness.**

[continued in Greek column to the left of this]

Deacon Let us give glory to God the Father, Lord of all, and worship his only begotten Son and praise his holy and life-giving Spirit.
People **O Lord of all blessings, You commit our lives into your keeping and pray for your blessing. O God, good and gracious, have mercy upon us and bless us.**

Introduction to the Lord's Prayer	*The priest* God and Father of our Lord and God and Saviour Jesus Christ, the glorious Lord, the blessed essence, the bounteous goodness, the God and Sovereign of all, who are blessed to all eternity, who sits upon the cherubim, and are glorified by the seraphim, before whom stand thousand thousands and ten thousand times ten thousand hosts of angels and archangels: You have accepted the gifts, offerings, and fruits brought to you as an odour of a sweet spiritual smell, and have been pleased to sanctify them, and make them perfect, O good One, by the grace of your Christ, and by the presence of your all-holy Spirit.	*The celebrant, with outstretched hands, says aloud:* O God and Father of our Lord Jesus Christ, Who are blessed by the cherubim, hallowed by the seraphim and exalted by thousands of thousands and myriads of myriads of the rational hosts; You Who sanctify and make perfect the offerings and the ripe fruits, which have been offered for a sweet smelling fragrance, sanctify also our bodies, souls and spirits so that with a pure heart and a face unashamed we may call upon You, O God, the heavenly Father, and pray, saying: Our Father, Who art in heaven.	*Priest* O God, the Father of our Lord Jesus Christ, glorified by the Cherubim, extolled by the Seraphim and exalted by all the heavenly hosts, who make holy the offerings and oblations presented before you; sanctify our bodies, souls and spirits that with pure and confident hearts we may address you as God and Father and pray 'Our Father in heaven'.;
The Greek version has a much longer introduction continuing from above.	Sanctify also, O Lord, our souls, and bodies, and spirits, and touch our understandings, and search our consciences, and cast out from us every evil imagination, every impure feeling, every base desire, every unbecoming thought, all envy, and vanity, and hypocrisy, all lying, all deceit, every worldly affection, all covetousness, all vain glory, all indifference, all vice, all passion, all anger, all		

	malice, all blasphemy, every motion of the flesh and spirit that is not in accordance with Thy holy will: *(ALOUD)* And count us worthy, O loving Lord, with boldness, without condemnation, in a pure heart, with a contrite spirit, with unshamed face, with sanctified lips, to dare to call upon you, the holy God, Father in heaven, and to say,	*The Lord's Prayer* *People* **Hallowed be Thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory for ever and ever. Amen.**	*People* **Hallowed be your Name. May your kingdom come. May your will be done on earth as in heaven. Give us this day the bread we need. And forgive us our sins and offences, as we have forgiven those who have offended us. Do not lead us into temptation, but deliver us from the evil one. For yours is the kingdom the power and the glory for ever and ever. Amen.**
The Mar Thoma use the traditional Syrian form of the Lord's prayer with **'the bread we need'** and **'from the evil one'**. It would be good for the churches to agree a modern text for the Syrian version of the Lord's Prayer.	*People* **Our Father, which art in heaven: hallowed be Thy name**; *and so on to the doxology.* *The Priest bowing says the embolism*: And lead us not into temptation, Lord, Lord of Hosts, who knows our frailty, but deliver us from the evil one and his works, and from all his malice and craftiness, for the sake of your holy name, which has been placed upon our humility: *(aloud)* For Thine is the kingdom, the power, and the glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**	*Celebrant, with outstretched hands, says aloud:* Yea, Lord our God, enter us not into intolerable temptation, but deliver us from the evil one, making a way of escaping from temptation, and to You we raise glory and thanks and to Your Only-begotten Son and to Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever. *People* **Amen. Barekhmor.**	

	Peace be to all. *People* **And to your spirit.** *Deacon* Let us bow our heads to the Lord. *People* **To you, O Lord.**	*Celebrant* Peace be with you all. *People* **And with your spirit.** *Deacon* Before receiving these Divine and Holy Mysteries that have been offered, let us bow down our heads before the merciful Lord. *People* **Before You, our Lord and our God.**	*Priest* Peace be with you all. *People* **And with you also.**
	The Priest prays, speaking thus: To you, O Lord, we your servants have bowed our heads before your holy altar, waiting for the rich mercies that are from you. Send forth upon us, O Lord, your plenteous grace and your blessing; and sanctify our souls, bodies, and spirits, that we may become worthy communicants and partakers of your holy mysteries, to the forgiveness of sins and life everlasting: *Aloud* For you are adorable and, our God, and your only-begotten Son, and your all-holy Spirit, now and ever. *People* **Amen.**	*The celebrant, with outstretched hands, says aloud:* Unto You, Your servants, who are awaiting Your rich mercies, have bowed down their heads. Send forth, O Lord, Your blessings and sanctify our bodies, souls and spirits, and make us worthy to partake of the life-giving Mysteries of Christ, our Saviour, and we will offer glory and thanks to You and to Your Only-begotten Son and to Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever. *People* **Amen. Barekhmor.** *Celebrant* Peace be with you all. *People* **And with your spirit.**	O Lord and God of every blessing, we bow our heads in your presence before we receive your holy Body and Blood.

NOTES	GREEK	SYRIAN	MAR THOMA
The Syrian Orthodox rite includes these rubrics: *The celebrant now touches the chalice, the paten and the tablitho with his right-hand. He crosses himself and draws the sign of the Cross to the left and the right sides of the altar. Then he turns to the people and blesses them with the Sign of the Cross three times,*	*Priest aloud:* And the grace and the mercies of the holy and consubstantial, and uncreated, and adorable Trinity, shall be with us all. *People* **And with your spirit.**	*The celebrant saying:* May the grace + and the mercies of the Holy and Glorious Trinity, uncreated +, self-existent, eternal, adorable + and of one substance be with you all, my brethren, forever. *People* **Amen.** *Here incense is burnt.*	*THIRD BLESSING* *Priest* MAY THE GRACE AND MERCY OF THE HOLY AND GLORIOUS TRINITY, + UNCREATED, SELF-EXISTENT, + ETERNAL, ADORABLE AND ONE IN ESSENCE, BE WITH YOU ALL + FOR EVER. *People* **And with you also. O holy and glorious Trinity, have mercy upon us.**
The 'tablitho' *is the consecrated board on which the communion vessels stand*	*Deacon* In the fear of God, let us attend. *Priest secretly:* O holy Lord, who abides in holy places, sanctify us by the word of your grace, and by the visitation of your all-holy Spirit: for you, O Lord, hast said, you will be holy, for I am holy. O Lord our God, incomprehensible Word of God, one in substance with the Father and the Holy Spirit, co-eternal and indivisible, accept the pure hymn, in your holy and bloodless sacrifices; with the cherubim, and seraphim, and from me, a sinful man, crying and saying:	***The Elevation of the Holy Mysteries*** *Deacon* Barekhmor. With fear and trembling let us look. *People* **Merciful Lord, have compassion and mercy upon us and help us.**	*Priest lifting up the paten and chalice:* Holy things for holy people. *People* **Holy is one Father, holy is the one Son, holy is the one Spirit.** *Priest* Glory be to the Father and to the Son and to the Holy Spirit. *People* **One from the beginning and for ever and ever. Amen.**

	He takes up the gifts and says aloud: The holy things for the holy. *The People* **One only is holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory to all eternity.**	*Celebrant* The Holies to the holy and pure alone ought to be given. *People* **Barekhmor. One Holy Father. One Holy Son. One Holy Spirit. Glory be to the Father and to the Son and to the Living Holy Spirit, Who are one, forever and ever. Amen.**	*The priest holds the paten in his right hand and the cup in the left, right hand over the left in the form of a cross.* *Priest* The one Holy Father, who created the world in his mercy, is with us.
The Greek version continues	*Deacon* For the remission of our sins, and the propitiation of our souls, and for every soul in tribulation and distress, needing the mercy and succour of God, and for the return of the erring, the healing of the sick, the deliverance of the captives, the rest of our fathers and brethren who have fallen asleep aforetime; Let us all say fervently, Lord, have mercy: *The people 12 times* **Lord, have mercy.**		
The Greek version now has the fraction rite.	*Then the priest breaks the bread, and holds the half in his right hand, and the half in his left, and dips that in his right hand in the chalice, saying*: The union of the all-holy body and precious blood of our Lord and God and Saviour, Jesus Christ.	*The celebrant carries the paten with his right hand and the chalice with his left hand, and putting his right hand on his left hand in the shape of the Cross, he says.* The one Holy Father with us Who formed the world by His compassion. *People* **With us. Amen.**	

	Then he makes the sign of the cross on that in his left hand: then [he signs] the other half with that which has been signed; then immediately he begins to divide,	*Celebrant* The one Holy Son with us Who redeemed us by His Person's precious sufferings. *People* **With us. Amen.** *Celebrant* The one Holy Spirit with us Who is the Perfecter and the Fulfiller of all that has been and all that which will be. May the Name of the Lord be blessed forever and ever. *People* **With us. Amen.**	*People* **Amen.** *Priest* The one Holy Son, who saved it by his precious passion, is with us. *People* **Amen.** *Priest* The one living Holy Spirit, who perfects and fulfils all that is and that has been, is with us. May the name of the Lord be blessed as in the beginning, both now and for ever. *People* **Amen.**
The Greek fraction rite continues.	*and before all to give a piece to each chalice saying*: It has been made one, and sanctified, and perfected, in the name of the Father, and of the Son, and of the Holy Spirit, now and ever. *And when he makes the sign of the cross on the bread he says*: Behold the Lamb of God, the Son of the Father, that takes away the sin of the world, sacrificed for the life and salvation of the world. *And when he gives a single piece to each chalice he says*: A holy portion of Christ, full of grace and truth, of the Father, and of the Holy Spirit, to whom be the glory and the power to all eternity.	*The celebrant puts the paten and the chalice on the tablitho and covers the Holy Mysteries. Then he descends from the altar step and burns incense. Then the people shall intone the following prayer.* *People* **In offerings and in prayers, let us remember our fathers, who while they were alive, taught us to become children of God in this transitory world. O Son of God, grant them rest in the heavenly kingdom, with the just and the righteous, in the world that never passes away. Lord have mercy upon us and help us.**	

The Greek fraction rite concludes The Syrian Orthodox have a wide selection of hymns at this point If a sermon is preached it is often done here in the Syrian Orthodox. The Mar Thoma preach after the creed. Nobody, as yet, preaches after the Gospel lesson, which seems the most natural place to me.	*Then he begins to divide and say:* The Lord is my Shepherd, I shall not want. In green pastures, *and so on.* I will bless the Lord at all times, *and so on.* I will extol Thee, my God, O King, *and so on.* O praise the Lord, all ye nations, *and so on.*	***HYMNS OF EUCHARISTIC DEVOTION*** *Quoqalyons with Incense* *Sermon* *The celebrant blesses the bread (bourktho), saying:* May the grace of the Holy Trinity descend form heaven and rest upon this *bourktho*, upon its donors, its receivers and its servers. And may the mercies of God be upon those who laboured and have part in it, and upon those who partake of it, in both worlds forever and ever.	*A chant, for grace to follow the steps of the holy Fathers: (in Malayalam)* *People* **Kyrie eleison, Kyrie eleison, Kyrie eleison.**
	Deacon Sir, pronounce the blessing. *Priest* The Lord will bless us, and keep us without condemnation for the communion of His pure gifts, now and always, and for ever. *And when they have filled,* *Deacon* Sir, pronounce the blessing. *Priest* The Lord will bless us, and make us worthy with the pure touchings of our fingers to take the live coal, and place it upon the mouths of the faithful for the purification and renewal of their souls and bodies, now and always.	*The celebrant stretches out his hands, turns to the clergy, the deacons and the people, saying:* My brethren and my beloved, pray for me. *The sanctuary is veiled.*	*Priest, turning to the congregation:* Beloved brethren, pray for me. *People* **As a Father has compassion on his sons, The Lord has pity on these who fear Him; As for man his days are like grass; he flowers like the cowers of the field.** *Priest, turning to the altar:* Glory be to the Father and to the Son and to the Holy Spirit. *People* **As it was in the beginning, is now and ever shall be Amen.**

then,
O taste and see that the Lord is good; who is parted and not divided; distributed to the faithful and not expended; for the remission of sins, and the life everlasting; now and always, and for ever.
Deacon In the peace of Christ, let us sing:
Singers O taste and see that the Lord is good.

Priest O Lord our God, the heavenly bread, the life of the universe, I have sinned against Heaven, and before you, and am not worthy to partake of your pure mysteries; but as a merciful God, make me worthy by your grace, without condemnation to partake of your holy body and precious blood, for the remission of sins, and life everlasting.

The celebrant kneels on the altar step and prays silently:
Make me worthy, O Lord to partake of You with holiness and, by eating Your Holy Body, may my worldly desires be put away and, by drinking Your Living Cup, may my passions be suppressed. And by You, may I be worthy of the remission of debts and forgiveness of sins, our Lord and our God, forever.

The celebrant ascends the altar step, takes the gmourto from the chalice with the spoon and says
The celebrant says:
I am holding You, Who uphold the boundaries of the world; I am grasping You, Who rule the depths. You, O God, I put in my mouth. By You I shall be delivered from the unquenchable fire and be worthy of the forgiveness of sins, like the sinful woman and the thief, O our Lord and God, forever.

Priest, kneeling on the steps of the altar, praying silently or aloud:
O Lord God, grant us your grace that our bodies may be cleansed by your holy Body and our souls illumined by your precious Blood. May this Body and Blood be to us for the remission of our debts and the forgiveness of our sins. Amen.
Or O Lord God, make us worthy to receive your Body and Blood and to enter into the heritage of the heavenly kingdom with all those who have done your will. **Amen.**

Priest (silent prayer):
Lord, purify me through and through, that I may be worthy to feed on you. May my evil passions and sinful desires be removed far from me through partaking of your Body and Blood.
Deacon When your living voice rouses from the graves your servants who have departed this life in trust and hope in you, then, O Lord, remember us.
Kyrie eleison.

O Lord, grant that we may rejoice with all those who have done your will and hear your gracious. words, 'Come and inherit the Kingdom with the saints.'
Priest Glory be to the Father and to the Son and to the Holy Spirit.
People **As it was in the beginning, is now and ever shall be, world without end. Amen.**

Deacon O Lord, at your command death held its sway;
You rose from the dead and death was abolished.
Therefore, O Lord, we praise and exult.
O Lord, every mouth shall sing your praise.
You gather your children from every quarter,
Bless us and help us, we pray you, O Lord.
People **O Son of God, by your death you have turned our death into life.**
Raise us from the dust that we may ever proclaim your praise.
May God the Father, the Son and the Spirit, who is worthy of glory and worship for ever, be praised from generation to generation. Hallelujah

The celebrant takes the gmourto from the paten with the spoon and puts it into the chalice. He now fills the spoon from the chalice and drinks of the blood, saying:
By Your Living and Life-giving Blood which was shed on the Cross, may my offences be pardoned and my sins be remitted, O Jesus the Word of God, Who came for our salvation and will come for our resurrection and for the restoration of our kind, forever and ever. **Amen.**

The Mar Thoma include this section.

There is a similarity of ceremonial at this point, which is not entirely clear. In all versions, after the communion of the clergy, the elements are carried from the thronos to the chancel step. There they may be placed on a small table while the people come for communion. After the people have received the elements are processed back to the thronos. The Syrian rites have a highly developed ceremonial for this.

Modern Greek and Slavonic versions have added words of administration into the text which makes it clear as to the point of the communion of the laity.

Then he distributes to the clergy; and when the deacons take the disks and the chalices for distribution to the people, the Deacon, who takes the first disk, says:
Sir, pronounce the blessing.
Priest Glory to God who has sanctified and is sanctifying us all.
Deacon Be exalted, O God, over the heavens, and Thy glory over all the earth, and your kingdom endures to all eternity

And when the deacon is about to put it on the side table,
Priest Blessed be the name of the Lord our God for ever.
Deacon In the fear of God, and in faith and love, draw nigh.
People **Blessed is He that comes in the name of the Lord.**

Then he gives Holy Communion to the priests with the spoon and to the deacons with his hand, saying:
The absolving *gmourto* of the Body and Blood of Christ our God is given to the reverend priest (or deacon) for the pardon of his offences and the remission of his sins in both worlds forever and ever.
The celebrant covers the paten and the chalice and says:
Let us cry out and say:
Deacon Worshipped and glorified are the Father, the Son and the Holy Spirit. From eternity and forever and ever glory to Him. Halleluiah.

The Procession of the Holy Mysteries

The sanctuary is unveiled. The celebrant, carrying the paten with his right hand and the chalice with his left hand, putting his right hand over his left hand in the shape of the Cross, descends from the altar step, saying:
From Your atoning altar, may atonement descend upon Your servants, O Son of God, Who came for our salvation and will come for our resurrection and the restoration of our kind, forever.
People **Amen.**

The celebrant and other priests, if any, communicate. The priest partaking of the consecrated bread:
The Body and Blood of our Lord Jesus Christ is given to me a sinner.
Partaking of the chalice:
O Jesus, Word of God, who came for our salvation, grant forgiveness of my sins through the living and life-giving blood that was shed on the Cross.
Administering to the priests and deacons:
The Body of our Lord Jesus Christ is given to you. The Blood of our Lord Jesus Christ is given to you. **Amen.**

The priest, standing with paten and chalice in his hands:
O Son of God, who came for our salvation and will come again for our resurrection and for the renewal of our race, grant, we pray, forgiveness of sins to. your servants through your own atoning sacrifice.
People **Amen.**

There is considerable variation in the Byzantine texts at this point. I have added the point of communion for the laity into the Greek text.	*[Communion of laity]*	*He walks forward two steps, stretches out his hands and says:* Stretch out, O Lord God, Your invisible right hand and bless this congregation of Your worshipers who are prepared to receive Your Precious Body and Blood for the remission of debts, the forgiveness of sins and confidence in Your presence, our Lord and our God, forever. *People* **Amen.** *He walks forward one step, stretches out his hands and says:* May the mercies of God the Great and of our Saviour Jesus Christ be upon the bearers of these Holies, their donors, their receivers and upon all those who laboured and took part and are taking part in them. May the mercy of God be upon us and upon them in both worlds. *People* **Amen.**	*Priest, turning west:* O Lord God, graciously bless these your children who partake of your most precious Body and Blood which was given on Calvary for the forgiveness of sins, that they may abide in your presence for ever. *People* **Amen.** *Priest, descending from the step:* The blessing of Jesus Christ our great God and Saviour be on those who bear these sacred mysteries, on those who dispense them, on those who receive them, and all who have participated and who shall participate in them. The grace of God be on us all both now and for ever. *People* **Amen. Lord be gracious and have mercy upon us. Glory and praise be to you, O Lord. Praise be to you, our everlasting Refuge.**
	[continued from Syrian] *And again, when he sets the disk on the side table he says*: Sir, pronounce the blessing. *Priest* Save your people, O God, and bless your inheritance. *Priest* Glory to our God, who has sanctified us all.	*The celebrant administers Holy Communion to the faithful, saying:* The atoning *gmourto* of the Body and Blood of Christ our God is given to the faithful for the remission of offences and for the forgiveness of sins in both worlds forever and ever. *The communicant answers reverently* **Amen.** *[continued in Greek column to the left of this]* ←	*Priest, administering to the people.* The Holy Body of our Lord Jesus Christ, broken on the Cross for the forgiveness of sins, is given to you for the health of body and soul. *People* **Amen.** *Priest* The Holy Blood of our Lord Jesus Christ, shed on the Cross for the forgiveness of sins, is given to you for the health of body and soul. *People* **Amen.**

And when he has put the chalice on the holy table the priest says:
Blessed be the name of the Lord to all eternity
The Deacon and people say:
Fill our mouths with Thy praise, O Lord, and fill our lips with joy, that we may sing of Thy glory, of Thy greatness all the day.
And again: **We render thanks to Thee, Christ our God, that you have made us worthy to partake of you body and blood, for the remission of sins, and for life everlasting. Do keep us, in Thy goodness and love, we beseech you, without condemnation.**
Priest says at the entrance
We render thanks to you, the Saviour and God of all, for all the good things you have given us, and for the participation of your holy and pure mysteries, and we offer to you this incense, praying: Keep us under the shadow of your wings, and count us worthy till our last breath to partake of your holy rites for the sanctification of our souls and bodies, for the inheritance of the kingdom of heaven: for you, O God, are our sanctification, and we send up praise and thanksgiving to you, Father, Son, and Holy Spirit.

The celebrant crosses his hands, with the right hand above the left hand, bowing his head reverently, while the people chant the following hymn:
People: **Our Lord, have mercy upon us. Our Lord, spare us and have mercy upon us. Our Lord, answer us and have mercy upon us. Glory to God in the highest, exaltation to His Mother, a crown of glory to the martyrs and compassion and mercy to the departed. Halleluiah.**
The following hymn is chanted on the festivals of our Lord:
People: **Make, O Lord, good commemoration unto the holy Virgin Mary, who gave birth to You in her virginity; and help us through her prayers. Halleluiah. Make, O Lord, good commemoration unto the prophets, the apostles, the martyrs, the just and the righteous; and help us through their prayers. Halleluiah. Make, O Lord, good commemoration unto our father Mor Ignatius and Mor Basilius and our prelate Mor (*N*); and help us through their prayers. Halleluiah.**
Glory to God in the highest, exaltation to His Mother, a crown of glory to the martyrs and compassion and mercy to the departed. Halleluiah.

The Deacon begins the entrance.
Glory to you, glory to you, glory to your, O Christ the King, only-begotten Word of the Father, that you have counted us, your sinful and unworthy servants, worthy to enjoy your pure mysteries for the remission of sins, and for life everlasting: glory to you.
And when he has made the entrance the deacon begins to say:
Again and again, and at all times, in peace, let us beseech the Lord. That the participation of His holy rites may be to us for the turning away from every wicked thing, for our support on the journey to life everlasting, for the communion and gift of the Holy Spirit; Let us pray.
Priest Commemorating our all-holy, pure, most glorious, blessed Lady, the God-Mother and Ever-Virgin Mary, and all the saints that have been well-pleasing to you since the world began, let us devote ourselves, and one another, and our whole life, to Christ our God:
People **To Thee, O Lord.**

The celebrant stretches out his hands and says:
Glory be to You, glory be to You, glory be to You, our Lord and our God, forever. Our Lord, Jesus Christ, let not Your Holy Body, which we have eaten, and Your Atoning Blood, which we have drunk, be unto us for judgement nor for revenge, but for eternal life and for the redemption of all of us, and have mercy upon us.
People **The world shall kneel and worship You and every tongue shall confess Your Name for You are the Raiser of the dead and the Good Hope to those who are buried, halleluiah.**
Deacon We give thanks to You, our Lord and our God, and especially for Your grace unto us.
The celebrant turns to his left and returns to the altar. He ascends the altar step and puts the paten and the chalice on the tablitho.

After all have received the Holy Sacrament praise is offered from the altar entrance.
Priest Praise be to you, O Lord our God, for ever. Praise be to you, O Lord Jesus Christ. May your holy Body and Blood of which we have partaken be not for our condemnation but for life and salvation to us all. O God, grant us your blessing.

People **All the earth shall bow down before you and every tongue shall praise your holy name, for you give life to the dead and you are the hope of all who lie in the grave. We praise you, O Lord, and give you thanks for your mercy towards us.**

Priest O God, who through you great and unspeakable love did condescend to the weakness of your servants, and have counted us worthy to partake of this heavenly table, condemn not us sinners for the participation of your pure mysteries; but keep us, O good One, in the sanctification of your Holy Spirit, that being made holy, we may find part and inheritance with all your saints that have been well-pleasing to you since the world began, in the light of your countenance, through the mercy of your only-begotten Son, our Lord and God and Saviour Jesus Christ, with whom your are blessed, together with your all-holy, and good, and quickening Spirit: for blessed and glorified is your all-precious and glorious name, Father, Son, and Holy Spirit, now and ever, and to all eternity.
People **Amen.**

Priest Peace be to all.
People **And to your spirit.**
Deacon Let us bow our heads to the Lord.

The Prayer of Thanksgiving
The celebrant, with crossed hands, says aloud:
We give thanks to You, O Lord, for the abundance of Your mercy, by which we have been made worthy to partake of Your heavenly table. May we not be condemned for receiving Your Holy Mysteries, but being worthy, may we be in fellowship with Your Holy Spirit and find a portion and inheritance with all the righteous who have been from the beginning, and we raise glory and praise to You and to Your Only-begotten Son and to Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever.
People **Amen. Barekhmor.**

Celebrant Peace be unto you all.
People **And with your spirit.**
Deacon After having received these Holy and Divine Mysteries, that have been given, let us again bow down our heads before the merciful Lord.
People **Before You, our Lord and our God.**

Priest We praise you, O Lord, because in your abundant mercy you have fed and strengthened us with the precious Body and Blood of your Son our Saviour Jesus Christ, and you have thereby made us one with him and with all the members of his mystical Body.
We pray you to give us grace to continue in that holy fellowship and ever to offer glory and praise to you and to your only begotten Son and to your Holy Spirit.
People **Amen.**

Priest Peace be with you all.
People **And with you also.**
O Lord our God, source of all blessings, we bow our heads before you, having received your holy Body and Blood.

		The celebrant, with crossed hands, says aloud	
	Priest O God, great and marvellous, look upon your servants, for we have bowed our heads to you. Stretch forth your hand, strong and full of blessings, and bless your people. Keep your inheritance, that always and at all times we may glorify you, our only living and true God, the holy and consubstantial Trinity, Father, Son, and Holy Ghost, now and ever, and to all eternity. *(aloud.)* For unto you is becoming and is due praise from us all, and honour, and adoration, and thanksgiving, Father, Son, and Holy Spirit, now and ever.	O great and wonderful God, Who descended from heaven and came down for the salvation of our human race, have compassion and mercy upon us so that, at all times, we may glorify You and God the Father Who begat You and Your Holy Spirit, all holy, good, adorable and life-giving, Who is of one substance with You, now, always and forever. *People* **Amen**	*Priest* O great and wonderful God, who for the salvation of mankind stooped down and descended from heaven; have mercy upon us and bless us, so that we may continually praise you and the Father and the Holy Spirit. *(Malayalam Chant)* *Priest O* Lord, bless us all, O Creator, keep us all; Show us ever the way of salvation, O Lord and helper of all.

DISMISSAL

NOTES	GREEK	SYRIAN	MAR THOMA
A huthomo is an ending prayer	*Deacon* In the peace of Christ let us sing: *And again he says* In the peace of Christ let us go on: *People* **In the name of the Lord. Sir, pronounce the blessing.**	*Huthomo* *People* **May the oblation that has been offered by the priest, O Lord, be pleasing unto Your will. May the angels of heaven rejoice in it. And the faithful departed will be pardoned by it.**	*People* **O Lord, bless this your servant who has ministered in your holy presence. Accept the praises and petitions of us your people and pardon our offences. Enable us to receive your gifts and blessings and dismiss us with your peace.**

	Dismissal prayer spoken by the deacon: Going on from glory to glory, we praise You, the Saviour of our souls. Glory to Father, and Son, and Holy Spirit now and ever, and to all eternity. We praise you, the Saviour of our souls.	*The Dismissal of the Faithful* *The celebrant turns to the faithful and blesses them.* Depart in peace +, our brethren and beloved ones, while we entrust you to the grace and mercy of the Holy and Glorious Trinity, with the food for the way and the blessings which you have received from the atoning altar of the Lord;	*FINAL BLESSING* *Priest* MY BELOVED BRETHREN, I COMMEND YOU TO THE GRACE AND BLESSINGS OF THE HOLY AND GLORIOUS TRINITY. DEPART NOW IN PEACE + WITH THE GIFTS AND BLESSINGS THAT YOU HAVE RECEIVED FROM THE ATONING SACRIFICE OF THE LORD. *People* **Amen.**
	The priest says a prayer from the altar going to the sacristy Going on from strength to strength, and having fulfilled all the divine service in Thy temple, even now we beseech you, O Lord our God, make us worthy of perfect loving-kindness; make straight our path: root us in your fear, and make us worthy of the heavenly kingdom, in Christ Jesus our Lord, with whom you are blessed, together with your all-holy, and good, and quickening Spirit, now and always, and for ever.	those who are far off and those who are near, the living and the departed, redeemed by the victorious Cross + of the Lord and sealed by the seal of the Holy Baptism; may the Holy Trinity forgive your offences, pardon your debts and grant rest to the souls of your departed.	*Priest* YOU, BOTH NEAR AND FAR, WHO ARE SAVED BY THE VICTORIOUS CROSS OF THE LORD + AND SEALED WITH THE SEAL OF HOLY BAPTISM, THIS HOLY TRINITY WILL FORGIVE YOU YOUR SINS AND COMFORT YOUR SOULS. *People* **Amen.**

	Deacon Again and again, and at all times, in peace let us beseech the Lord.	And may I, a weak and sinful servant, be helped and spared by your prayers. Depart in peace +, happy and rejoicing, and pray for me always.	*Priest* PRAY FOR ME, MY BRETHREN, WEAK AND SINFUL AS I AM, THAT I MAY OBTAIN MERCY AND HELP. DEPART IN PEACE, FILLED WITH GLADNESS AND REJOICING. +
		People **Amen. May the Lord accept your offering and help us by your prayers.**	*People* **Thanks be to God. May the Lord accept your ministration and help us by your prayers.**
		The veil is drawn across the sanctuary	
	Closing vestry prayers	*Closing chants and prayers*	*Final hymns as people depart*